

QUESTIONS  
FOR  
CHILDREN,  
ON  
THE MINISTERIAL OFFICE.

OBEY THEM THAT HAVE THE RULE OVER YOU, AND  
SUBMIT YOURSELVES: FOR THEY WATCH FOR YOUR  
SOULS, AS THEY THAT MUST GIVE ACCOUNT, THAT  
THEY MAY DO IT WITH JOY, AND NOT WITH GRIEF:  
FOR THAT IS UNPROFITABLE FOR YOU. HEB. xiii. 17.

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EXHIBITION

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CHILDREN



TO THE YOUNG PEOPLE WHO ASSEMBLE IN THE  
SCHOOL ROOM, FALKNER-STREET, ST. JAMES'S.

MY DEAR YOUNG FRIENDS,

SEVERAL of your late Companions are safely arrived in heaven. And you are following them in the paths of piety. Many of you enjoy a sense of the divine presence, and rejoice in hope of the glory of God.

But are not some of you still ignorant of God, of the state of your souls, and of what you "must do to be saved?" Permit me to inquire; Do you remember the words of the Church Catechism? Have you a proper understanding of the Covenant, the Creed, the Commandments, the Prayer, and the Sacraments, of which it treats? If you cannot answer in the affirmative, is it not a sad reproach to you? And yet, knowledge alone is not sufficient. The end of divine instruction is self-application. Have you then willingly, and in the presence of God, agreed to your baptismal Covenant? Is your *Faith* a living operative principle from God, producing christian *Obedience*, and all the fruits of a holy conversation? Is your *Prayer* from the heart? Do you ask for spiritual blessings in the name of Jesus Christ; with the same true and earnest desire that a person ready to perish would ask for bread? And, if you are come to years of discretion, is your Covenant in *Baptism* confirmed? Is the *Sacrament* of the Lord's Supper precious in

in your eyes; as the memorial of the Sacrifice of the Death of Christ? as the Token and Seal of God's mercies to you? and as the means of strengthening your faith, hope, and love?

Necessary it is that you carefully examine yourselves. If you experience not these things, your minds are the more susceptible of error. This is the age of Licentiousness, Socinianism, Deism, and Infidelity. False teachers arise, and deceive many. Among those who are not averse to all religious worship are found the emissaries of Satan, who strive to pervert the right ways of the Lord, and to lead you into schism. Be therefore upon your guard. Rest not till Christ be formed in your hearts the hope of glory. Then, should the period of trial commence, you will imitate the pious zeal of those worthies, who refused to worship with heretical Teachers, though beaten with Rods to force them to it, "Repeat your blows, kill us," continued to cry out those children of eight or ten years of age, "we will not change our Religion." See Barruel's Hist. of the Clergy. p. 108.

The following Questions are proposed and answered, to assist you in repelling the unjust attacks of those who ignorantly despise the Hierarchy of our excellent Church. The more you compare them with the sacred Scriptures, and the Writings of the Fathers of the first Centuries, the more fully persuaded you will be that the Church of England is apostolical.

MANCHESTER,  
1795.

C. BAYLEY.



## THE MINISTERIAL OFFICE.

### 1. IS Church Government of divine Institution?

(1) Yes; The Catholick or universal Church is governed by Christ himself;\* and acknowledged by all Christians in their Baptism.

(2) Particular Churches, governed by their Bishops or Pastors under Jesus Christ, are parts† of the universal Church, as a Troop is of an Army, or a City of a Kingdom.

### 2. What were the Apostles before they received any Commission?

They were only Catechumens, disciples, or scholars in the School of Christ; by which we are taught that men should be content to be meek and humble learners, before they presume to enter into Holy Orders.

### 3. Whom

\* Eph. i. 22, 23. v. 25. iv. 5, 6, 11—16. Heb. xii. 22, 23.

† Eph. iv. 16. Acts xiv. 23. 1 Cor. iv. 1, 2. xi. 23. Gal. i. 2.

1 Theff. v. 12, 13. 1 Tim. v. 17. Heb. ii. 4. 1 Pet. i. 2.

3. Whom did the Apostles succeed in their Commission?

Our blessed Saviour himself, who just before his ascension into heaven, that he might render the Ministry compleat, consecrated them to the Office of Bishops, which he was then about to leave to his Successors.

4. How many Commissions did Jesus Christ, the great High Priest\* and Bishop† of his Church, give to his Apostles?

The holy Scriptures mention three.

5. What was the first Commission?

“And Jesus goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained Twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.” Mark iii. 13, 14, 15.

6. What was our Lord's second Commission?

“And he called unto him the Twelve, and began to send them forth by two and two, and gave them power over unclean spirits, and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse; but be shod with

\* Heb. iv. 14. † 1 Pet. ii. 25.

with sandals; and not put on two coats. &c.  
Mark vi. 7—11.

7. After the Twelve had received their second Commission, by whom were they succeeded in their first?

By the Seventy, whom our Lord ordained to the Office of Deacons. “After these things, the Lord appointed other Seventy also, and sent them two and two before his face into every city and place, whither he himself would come.” Luke x. 1.

8. Where do you find our Lord’s third Commission?

In Matt. xxviii. 18—20. “And Jesus came, and spake unto them, saying, all power is given unto me in heaven and in earth: go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.”

9. What do you learn from this conduct of our Saviour?

That he did not affect new things, but followed the Order, which his heavenly Father had established,

lished, in the Levitical Priesthood; of which the High Priest, the Priests, and the Levites were the type, the Evangelical Priesthood the antitype.

10. What is the Order of the Evangelical Priesthood?

It is three\* distinct Offices; viz. those of Bishops,† Priests,‡ and Deacons;§ which are to continue to the end of time. ||

11. What is the Office of a Deacon?

The Office of a Deacon is, to assist the Priest in divine Service, to help him in the distribution of the Lord's Supper, ¶ to instruct the youth in the Catechism, and to admit Members into the Church by Baptism. Ⓢ

12. What is the Office of a Priest?

The Office of a Priest is to administer the Sacraments of Baptism and the Lord's Supper, ¶ to

\* In some instances, for some time at the beginning, Church-governors were only of two ranks, Presbyters or Priests and Deacons, under the Apostles. This seems to have been the case of Philippi. Philip. i. 1. And of Ephesus. Acts xx. 28. The term Bishop was confounded with that of Presbyter.

† Phil. i. 1. 1 Tim. iii. 1, 2.

‡ Frequently called Elders or Presbyters. Tit. i. 5.

§ 1 Tim. iii. 10, 12. || Matt. xxviii. 19, 20.

¶ 1 Tim. iii. 10, 13. Ⓢ Acts vi. 3, 4, 6. Ⓢ Acts viii. 35.

Ⓢ Acts viii. 38. Ⓢ 1 Tim. iv. 17.

¶ Luke xxiv. 19. 1 Cor. xi. 25, 26.



to preach and instruct the people,\* and to assist the Bishop in his Office when required.†

13. What is the Office of a Bishop?

The Office of a Bishop is to preside over the Church,‡ to confirm its Members,§ and to ordain Ministers in it. ||

14. May a Layman who knows the Gospel preach it without Ordination?

(1) Every christian in his private capacity is bound to instruct his own family, according to the ability and opportunity which God gives him. Heb. iii. 13. x. 25.

(2) But without Ordination no one may take upon himself the public function of a Minister, as that of Preaching. ☉

15. May a Layman administer the Sacrament of Baptism?

God hath not given to any unordained person, either (1) Command to oblige him to do it; or (2) Commission to authorize him; or (3) Promise to

\* 1 Tim. v. 17. † 1 Pet. v. 1. 2.

‡ Acts i. 20. 1 Thess. v. 12. Heb. xiii. 17.

§ Acts iii. 14, 17. Heb. vi. 2.

|| 1 Tim. v. 21, 22. 2 Tim. i. 6. Tit. i. 5, 7.

☉ Matt. xxviii. 18, 19, 20. 1 Tim. v. 22. 2 Tim. ii. 2. iii. 6, 7. Tit. i. 5, 6. Rom. i. 1. Acts. xiii. 2. Heb. iv. 6, 10.



to bless and accept him in it. But he hath expressly made it a part of the ministerial Office by Commission. Matt. xxviii. 19, 20.

16. May a Deacon consecrate the Elements of the Lord's Supper?

The Lord's Supper succeeded in the room of Sacrifices under the Law; and as none, besides the High Priest and the inferior Priests, were permitted to offer Sacrifices under the Jewish dispensation, so the Lord's Supper is consecrated by none but Bishops and Presbyters, who alone are Priests in the Christian sense of that name. "No man taketh this honour to himself, but he that is called of God, as was Aaron." Heb. v. 4.

17. If a person be called of God, is it needful for him to be ordained by a Bishop?

To the Apostles "the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them they sent them away." Acts xiii. 2, 3.

18. Has any person besides a Bishop the Right to ordain Ministers?

The power to ordain was left in the hands of the Bishops\* only. "Then said Jesus unto them

\* Even a Priest in the Church of England never receives authority to ordain, till he is consecrated a Bishop.

them again, peace be unto you, as my Father hath sent me, even so I send you." John xx. 21.

Tit. i. 5.

19. Are not Bishops and Elders of the same Office, since both are called by the same Name?

The term Overseer or Bishop, || is appropriated to various Offices. When the Elders\* of Ephesus were called Overseers or Bishops, † it could not be understood that they were Bishops over the Clergy; but only Overseers of the Flock. Had they been Bishops, or Prelates in the full sense of the term, there had been no necessity for St. Paul to have ordained Timothy ‡ to be their Bishop; yet before the Apostle left them, he

|| Jesus Christ is the Bishop of Souls. 1 Pet. iii. 25. The Apostles had each a Bishoprick. Acts i. 20. St. John was Bishop over the Angels of the Seven Churches in Asia. Rev. i. 4. And the Angels were Bishops of the Seven Churches. Rev. ii. 1. Prelates are Bishops over the Clergy. 1 Tim. i. 3. Tit. i. 5. Eleazar and Jehoiadah were Bishops over the Priests and Levites. Num. iii. 32. The Elders of Ephesus were Bishops over their flocks. Acts xx. 28. God is Bishop over all the World. Kings are Bishops over the affairs in their Kingdoms. And Civil Magistrates are Bishops in secular matters. So that the identity of name cannot ascertain the identity of Office.

\* Elder, i. e. Presbyter, from *Πρεσβυς* an old man; it is applied to a person in Holy Orders whether Bishop, Priest, or Deacon; it comprehends any ecclesiastical Officer; but most commonly it is now appropriated to a Priest.

† Acts xx. 28.

‡ 1 Tim. iii. 15. 2 Tim. ii. 2. 1 Tim. i. 21. v. 19.

he ordained him to have authority over both the Clergy and Laity in the Province or Diocese of Ephesus. § And afterwards wrote directions for him in two Epistles, how to conduct himself in that Office.

20. Was the Authority of Bishops ever disputed?

No; till nearly fifteen hundred years after Christ; except by one Acrius and his followers who were condemned as heretics. ||

21. May a Bishop preside over more than one City?

St. Paul had the care of all the Churches which he had planted.\* Timothy was ordained the Bishop of the Ephesians. † And Titus was ordained the first Bishop of Crete, ‡ in which were an hundred Cities. ☉

22. What

§ 1 Tim. 3—7. Euseb. H. Eccl. l. 3. c. 4. p. 73. Conc. Chalced. Act xi. Tom. 4. col. 609. col. 451.

|| Epiphanius, at the latter end of the fourth Century, tells us that “ the Acrians were the most brain-sick heretics that ever were; for they held that Bishops and Priests were all one; that Presbyters might ordain Presbyters, &c. Epiphanius adv. Acrium.

\* 2 Cor. xi. 28. viii. 5. Acts xv. 36.

† See at the end of the 2 Ep. to Timothy

‡ See at the end of the Ep. to Titus,

☉ Hom. II. ii. 649.

22. What does our Saviour call Intruders into his Church?

“ Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.” John x. 1.

23. Has God ever manifested his displeasure against those who have arrogantly assumed the Office of the Priesthood?

We have many instances in the Old Testament, and St. Jude mentions one of them. v. 11. Jereboam’s sin and punishment are written in 1 Kings xiii. Uzziah’s sin and punishment 2 Chron. xxvi. But the most remarkable is the Schism of Korah, Dathan, and Abiram. Num. xvi. ver. 10. “ And seek ye the Priesthood also? 11. For which cause both thou and all thy company are gathered together against the Lord. 31. And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that was under them: 32. And the earth opened her mouth, and swallowed them up, and their houses and all the men that appertained unto Korah and all their goods. 33. They, and all that appertained to them went down alive into the pit, and the earth closed  
B upon



upon them: and they perished from among the congregation."

24. Does God always punish in the act of sin, or immediately after it is committed?

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment, to be punished."  
2 Pet. ii. 9.

25. Is it the will of Jesus Christ that his Ministers should be supported by his Churches?

The Apostle says, "Do ye not know that they which minister about holy things, live of the things of the temple? And they that wait at the altar are partakers of the altar; even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel." 1 Cor. ix. 13, 14.  
1 Tim. v. 7, 8.



ST. CLEMENT, Bishop of Rome, whom St. Paul calls his "Fellow-labourer, whose name is in the book of life," wrote a practical Epistle to the Corinthians, on account of what he calls "an abominable Schism," in which are the following expressions.

"Care



“ Care ought to be had, with regard to those who minister in holy things. For to the Chief Priest \* are his peculiar Offices given: and to the Priests is their proper place appointed: and to the Levites pertain their own Ministries. And the Layman is bound by what is commanded to Laymen.”

“ The Apostles with the greatest care ordained the Rulers of the Church, and delivered a Rule of Succession in future, that after their decease other approved men might succeed. Those then who were ordained by them, or in Succession by other choice Rulers of the Church, with the approbation and concurrence of the whole Church,  
and

\* A late author says, “ We are informed from the Epistle of St. Clement to the Corinthians, written soon after the death of St. Paul, a Writer whose works are next in precedence to the Canon of Scripture, and probably written by inspiration, that the Church of Corinth was then governed by a College of Presbyters: and from the Epistle of Polycarp to the Church of Philippi written in the year 116, we also find, that the Christian Philippians were then governed only by a College of Presbyters.” It is surprising, how some persons read. In neither of those Epistles is there a word about “ a College of Presbyters.” St. Clement mentions the High Priest, Priests, and Levites, in allusion to the standing Orders of the Church in that day; he also gives directions to the Presbyters and Deacons, without expressly naming the Bishops; hence this author infers that there was no such Office among them. But by this mode of reasoning he might prove that there is no God from the Book of Esther; because that sacred name is not mentioned in it. However *ἡγούμενοι* Governors, or Presidents among Ministers, may be found in St. Clem. Ep. § 1.

and who in a blameless conduct have ministered to the flock of Christ in humility, who for a series of years have been well reported of by all men, these we think it unrighteous to deprive of the Ministry.—O ! tell it not on christian ground, that the ancient and flourishing Church of Corinth has fallen out with her Priests, from a weak partiality for one or two persons. This rumour hath not only reached us Christians, but is spread among Infidels, so that the name of God is blasphemed through your folly, and your own spiritual health is endangered indeed.”

“ Your schism has perverted many, has discouraged many: it has caused diffidence in many, and grief in us all. And yet your sedition continues still.”

“ Doye therefore, who laid the first foundation of this sedition, submit yourselves unto your Priests; and be instructed unto repentance, bending the knees of your hearts. Learn to be subject, laying aside all proud and arrogant boasting of your tongues. For it is better for you to be found little, and approved, in the Sheepfold of Christ, than to seem to yourselves better than others, and be cast out of his fold.”

POLYCARP

POLYCARP while young was a disciple of St. John, and by him made Bishop of Smyrna, A. D. 82. He was the Angel to whom St. John wrote with great commendation, in the beginning of the Revelation. His genuine Writings are only one Epistle to the Philippians: and though it is but short, he does not forget the Presbyters and Deacons.

“Knowing that “God is not mocked,” we ought to walk worthy of his command, and his glory. Let the Deacons be blameless in his sight, as the Ministers of God in Christ, and not of men.”

“Let the Priests be compassionate and merciful towards all; bringing back such as are gone astray; visiting all that are weak; not neglecting the widows, the fatherless, and the poor.”

IGNATIUS was Bishop of Antioch about the year 70. He was a man in all things like the Apostles, and martyred for the faith of Jesus Christ. He wrote seven Epistles which are preserved. In his Epistle to the Magnesians he has these strong expressions.

“Seeing

“ Seeing then I have been judged worthy to see you, by *Demas*, your most excellent Bishop; and by your Presbyters *Bassus* and *Apollonius*; and my fellow servant *Sotio* the Deacon; in whom I rejoyce, I determined to write to you.”

“ I exhort you that ye study to do all things in concord: your Bishop presiding in the place of God; your Presbyters in the council of the Apostles; and your Deacons, most dear to me, being intrusted with the Ministry of Jesus Christ; who was with the Father before all ages, and appeared in the end of the world to us.”

In his Epistle to the Smyrnaeans he writes:

“ See that you all follow your Bishop, as Jesus Christ, the Father: and the Presbytery, as the Apostles. And reverence the Deacons, as the command of God.”

“ I salute your very worthy Bishop, and your venerable Presbytery; and your Deacons, my fellow-servants; and all of you in general, and every one in particular, in the name of Jesus Christ, and in his flesh and blood: in his passion and resurrection both fleshly and spiritually; and in the unity of God with you. Grace be with you, and mercy, and peace, and patience, for evermore.”

An



An Extract from the Martyrdom of ST.

IGNATIUS, called THEOPHORUS.

**T**RAJAN, while at Antioch, pronounced this sentence; "Forasmuch as Ignatius has confessed that he carries about within himself Him that was crucified, we command that he be carried bound by soldiers to the great Rome, there to be thrown to the beasts, for the entertainment of the people."

When the holy Martyr heard this sentence he cried out with joy, "I thank thee, O LORD, that thou hast vouchsafed to honour me with a perfect love towards thee; and hast made me to be put in iron bonds with thy Apostle Paul." Having said this, he with joy put his bonds about him: and having first prayed for the Church, and commended it with tears unto the LORD; he was hurried away, like a choice ram, the leader of a good flock, by the brutish soldiers, in order to his being carried to Rome, there to be devoured by the blood-thirsty beasts.

Wherefore with much readiness and joy, out of his desire to suffer, he left Antioch, and came to Selucia; from whence he was to sail. And after a great deal of toil, being come to Smyrna, he left the ship with great gladness, and hastened to see the holy POLYCARP his fellow-scholar,  
who



who was Bishop there: for they had both of them been formerly the disciples of St. JOHN.

Being brought to him, he intreated first the whole Church; (for the Churches of Asia attended this holy man by their Bishops and Priests, and Deacons, if by any means they might receive some part of his spiritual gift:) but more particularly POLYCARP, to contend with God in his behalf; that being suddenly taken by the beasts from the world, he might appear before the face of CHRIST.

Sailing from Smyrna he came to Troas: from whence, being brought to Neapolis, he passed by Philippi through Macedonia, and that part of Epirus which is next to Epidamnus; having found a ship in one of the sea-ports, he sailed over the Adriatic sea; and passing by several islands and cities, at length saw Puteoli, and sailed into the *Roman* port.

Being soon carried away from the port so called, we met the Brethren; who were full of fear and joy: for they rejoiced that God had vouchsafed them the company of Theophorus; but were afraid, when they considered, that such an one was brought thither to die. Now some of these he commanded to hold their peace,  
who

who were the most zealous for his safety, and said : That “ they would appease the people, that they should not desire the destruction of the just : ” who presently knowing this by the Spirit, and saluting all of them, desired them that they would shew a true love to him ; and persuading them not to envy him who was hastening unto the LORD. And so, all the brethren kneeling down, he prayed to the Son of God in behalf of the Churches ; that he would put a stop to the persecution, and continue the love of the brethren towards each other ; which being done, he was with all haste led into the Amphi-theatre, and speedily according to the command of Cæsar before given, thrown in, the end of the spectacles being at hand. Thus was he delivered to the cruel beasts, that so the desire of the holy Martyr might be accomplished ; namely, That he might not be burdensome to any of the brethren, by the gathering of his relics, but might be wholly devoured by them ; for only the greater and harder of his bones remained, which were carried to Antioch.

Thus this valiant Martyr of Christ trod under foot the devil, and perfected the course he had desired, in Christ Jesus our LORD ; by whom, and with whom, all glory and power be to the Father, with the blessed Spirit, for ever and ever. Amen !

OBSERVABLE DAYS OF THE CHURCH.

**A**DVENT is a time appointed by the Church, as a preparation for the approaching feast of the nativity of our blessed Saviour.

**CHRISTMAS** is a festival celebrated on the 25th day of December, in commemoration of the birth of Christ.

**THE CIRCUMCISION OF CHRIST** is a feast celebrated on the first day of January, in commemoration of Christ's incorporation into the Jewish Church, by the bloody rite of circumcision.

**EPIPHANY** is a feast celebrated the twelfth day after Christmas, or our Saviour's nativity, wherein he was manifested to the gentiles, by the appearance of a miraculous blazing star, conducting the wise men to the place of his abode.

**SEPTUAGESIMA** is the third Sunday before lent; so called because it was about seventy days before Easter.

**SEXAGESIMA** is the second Sunday before Lent; so called as being about the sixtieth day before Easter.

**QUINQUAGESIMA** is the next Sunday before Lent; so called from its being about the fiftieth day before Easter.

ASH-WEDNESDAY

ASH-WEDNESDAY is the first day of Lent; so called from a custom of the ancient church of fasting in sackcloth, with ashes upon their heads in token of humiliation.

LENT is a time of fasting and abstinence for forty days before Easter, in memory of our Saviour's miraculous fasting forty days and forty nights, in the wilderness.

THE FOUR EMBER-WEEKS are fasts, like those of the Jews at the four seasons, Zech. viii. 19. These seasons are appointed for the ordination of Priests and Deacons. Acts xiii. 3. The first begins upon Wednesday next after Ash-Wednesday; the second upon Wednesday next after Whitsunday; the third upon Wednesday next after Sept. 14. The last Ember week begins upon Wednesday next after Dec. 13. The days of the week are *Wednesday* on which Christ was betrayed by Judas; *Friday* on which he was crucified; and *Saturday* on which he lay in the grave.

GOOD FRIDAY is the day of our Saviour's sufferings on the cross, when he was crucified between two thieves, for us men, and for our salvation.

EASTER is a solemn festival, appointed in commemoration of Christ's resurrection from the dead, the third day after his crucifixion.

ASCENSION DAY is a festival of the Church, in commemoration of that miraculous elevation of our Saviour,



Saviour, when he ascended up to heaven in the sight of his Apostles, forty days after his resurrection.

WHIT-SUNDAY is a solemn festival, instituted to commemorate the descent of the Holy Ghost upon the Apostles, in the shape of fiery tongues. It was called Whit-Sunday from the admission of the Catechumens, cloathed in white robes, to the sacrament of baptism, on the eve of this festival. It answers to the Pentecost of the Jews.

TRINITY SUNDAY is the first Sabbath after Whit-Sunday, sacred to the ever blessed Trinity, Father, Son, and Holy Ghost.

The religious intention of the Church, in the holy observation of the Apostles, and other Saint Days is that they might stand as sacred memorials of God's mercy, as forcible witnesses of his ancient truth, as confirmations of the faith which we now profess to be the same as theirs then was, as excitements to the piety which they practised, and as everlasting records, to shew whose blessed servants they were on earth, and now are like the angels of God in Heaven.



A

## R E P L Y

TO THE PERSONAL REFLECTIONS IN A PAMPHLET  
LATELY PUBLISHED.

**A**T a time, like the present, when the emissaries of deism, infidelity, and error, are disseminating their destructive doctrines, and laying every snare to entrap and delude the ignorant and unwary, it is incumbent upon the Ministers of God to step forward; by public exhortations, and with their pens, to administer an antidote against the poison, and to counteract its direful effects.

Such attempts, together with the ordinary duties of my station, and a sincere desire for the spiritual welfare of immortal souls, demand my constant attention, and render my time more profitably employed than it could be in attending to the controversial *cavillings* of a party. I should however be deemed wanting in due respect to my Congregation, did I not endeavour to rescue myself from the unjust imputations brought forward in a Pamphlet, under the specious title of, "Primitive Gospel Ministry: or the Questions of a Reverend Doctor, relative to that subject," which the author himself calls, "answered."

C

He

✓ He begins his Preface by wishing I "had given  
 "the whole, instead of a mutilated part of a book,  
 "entitled, a Companion for the Festivals and Fasts of  
 "the Church of England, by Robert Nelson." I  
 here doubt the sincerity of his desire; for if, with such  
 acrimony, he attacks what he calls "a mutilated part,"  
 I fear whether the whole would have shared a better  
 fate. How near a resemblance my publication bears  
 to Mr. Nelson's works I cannot tell, as I never had  
 the pleasure of reading them.

He proceeds, unlooked for, with a panegyric on  
 my "moral conduct and character," which, he says,  
 "will not permit him to attribute my publication to  
 "any malevolent intention;" I wish I could repay  
 the obligation he has laid me under, by retorting his  
 panegyric upon himself. But, he thinks my "motives  
 "were not pure." How to reconcile this I know  
 not. In one line, he has the candour to free me from  
 any "malevolent intention;" and in the next, as  
 though he had said too much, he accuses me by saying,  
 my "motives were not pure!" The motives of a  
 man's conduct lie within his own breast, till they are  
 made known by external signs. Mine are expressed  
 in my address to the YOUNG PEOPLE. And those  
 which animated my opponent to publish his pamphlet,  
 are displayed in his frequent attempts to tarnish my  
 reputation, and to hinder the success of my Ministry.

It

It is not for me to determine by what means he has ingeniously found out "that it is levelled against the Methodists; towards whom," he says, I have evinced a narrow and bigoted spirit, and towards whom I ought to have been influenced by a principle of gratitude, for the many obligations I have received from them." These allegations are so wide and indefinite, that I candidly acknowledge my inability of comprehending to what he refers. I did not particularly direct my Pamphlet against them. Nor is there a sentence in it that militates against any one of the xxxix Articles of Religion, to which the Methodists have frequently appealed. And I am not conscious of having at any time evinced a narrow or bigoted spirit towards them, or any other sect or party whatever. Truth may be defended with zeal without bigotry, and with firmness without obstinacy. Had the Writer produced facts in the place of assertions, and substituted proofs, stating how or in what manner I had been guilty of the charges he has brought against me, I could either have submitted to them, or have defended myself against his accusations. But he proceeds to a comparison, and holds up a mirror, which, those who are acquainted with the circumstances to which he alludes will easily perceive, has fully defeated his purpose, and recoiled upon itself.

He seems to lament that, there is not "a commentary on intruders into the Church;" and then goes on in his former strain of insinuation, by observing,  
 "there

"there are some people at a loss to know how he got  
 "in; but this does not signify, he knows how he got  
 "in, and so do the Archdeacon who examined him,  
 "and the Bishop who ordained him." Does he hereby  
 mean to insinuate, into the minds of his readers, that  
 I never received a regular Ordination? or that it was  
 obtained by some unfair, illegal, or improper means?  
 If he does, I am willing to rectify his error, by in-  
 forming him, I do not consider myself an intruder,  
 and that I have received a regular Ordination, in a  
 fair, upright, and legal manner. But suppose I were  
 to retaliate for a moment, in the strain of my opponent,  
 and observe, "he knows how he got into the society  
 "to which he belongs, and so does the person who  
 "admitted him, &c." could I hope for any indulgence  
 from the unprejudiced and candid, by imposing upon  
 them insinuations for facts, and endeavouring to warp  
 their judgments by assertions and misrepresentations, in-  
 stead of convincing them by argumentation and truth?

He then, in a seemingly authoritative and exulting  
 tone, as if already sure of the force of his weighty  
 arguments, and triumphing in his victory, says,  
 "However I would submit the following Questions  
 "to the Dr; but I wot he would not answer them"  
 By which I presume he means, he *knows* or he *is*  
*aware* that I shall not. How he could tell, I cannot  
 conceive, except he were sensible that I have hitherto  
 borne numerous reproaches and false accusations  
 without



without complaining or attempting to defend myself; and hence concluded, that he might take the liberty of detracting from my character without fear of being called to an account for it; or unless he began to feel his superiority, as he supposes, in his unanswerable, or rather paradoxical questions.

He enquires, "Where was he educated?" I answer, not where he insinuates or supposes I was. It was at Whitchurch, in Shropshire, I received the early part of my education; and where I was instructed in Arithmetic and the various Branches of the Mathematics. Under the tuition of two worthy Members of the Church of England, the Rev. Mr. Edwards of Ightfield, and the Rev. T. Hatton, A. M. of Waters-Upton in the same County, I acquired the knowledge of the Latin and Greek Languages; and from a learned Jewish Rabbi that of the Hebrew. The Master of the Free School in Whitchurch dying, I was then, though only at the age of seventeen, unanimously elected in his place, which I held for some years. I should have been less prolix here, if my opponent had laid less stress upon this part of his interrogations.

He then asks, "had it not been for the Methodists" "would the foundation stone of St. James's Church" "have been yet laid?" I answer in the affirmative. Soon after my coming to Manchester, which was in the year 1783, I formed a design in my own mind, to build a Church; which was founded upon the idea

of the great increase of population since the last building of that kind was erected. I communicated my thoughts upon this subject to some of my most select and particular Friends, who encouraged me in the undertaking, and advised me to put my design into execution as soon as I could make it convenient, and other concurring circumstances would allow. Several obstacles were in a little time removed by the advice and assistance of a late Worthy and Rev. Gentleman of this Town; whose memory I shall always hold dear; and ever acknowledge with grateful effusions, the many and repeated acts of Friendship I received from him; who bought the Ground for me, procured me the Presentation, and engaged to purchase the first Pews that were sold in it. Thus encouraged, I laid the foundation stone. But it was not laid, neither does it stand, as the querist would wish to insinuate, upon Collections, Gratuities, or voluntary Contributions. It stands upon my own private property, and that of the purchasers of Seats; and the value of one Pew is not situated upon the gratuitous Offering of any individual. If he alludes to that party being even a fourth part of the purchasers of Seats in the Church, I could have wished he had been better informed before he had made the allusion. But supposing that were the case; had not all and every individual purchaser a valuable consideration in return? If they had, does he not lay too much stress upon the obligation contained in the note of his interrogative? Whoever then were the purchasers of Seats, of what-

ever sect, denomination, or party, gave me pleasure. I received the preference they gave me with heart-felt satisfaction; not only for the aid it might afford me in my undertaking in a temporal view; but likewise, I considered it as one or more added to the Flock over which I was in a short time more immediately to preside, and to whom I hoped, by the blessing of God, to point out the way to everlasting life, according to his holy Word.

He asks, "did he not preach among the Methodists, before he was ordained by a Bishop?" This Question he may have received from a friend of his, who was astonished I should have left off being a travelling Preacher. If so, and that be his meaning, I answer, I never was one. But supposing I had been, would it follow, in the view of my opponent, that I should have been a worse man, or a less useful member of society?

In his next question he asks, "Were not he and his wife married by the Rev. Mr. W?" What his meaning is here I cannot comprehend. Does he mean an implication of impeachment against the ability of that Rev. Gentleman? Or that I was not married at all? For the solving of this question, I refer him to the Register of the Church at Buxton; where, if he chuses, he may be informed of the particulars.

Proceeding he enquires, "by what miraculous power has he been converted from Methodism to  
" the

" the catholic Church, and how came he to continue  
 " so long in error?"

He very ingeniously seems as though he had discovered the cause: which, if it had been a just one, would have prevented me the trouble of replying. Does he mean then, that the Methodists have separated themselves from the Church, and cannot be brought back without a miraculous power? If so, there is much reason for lamentation. But if their attachment to the Church has been gradually weakened, and their conformity become political, they may in future avoid the imputation of maintaining an intercourse with the Members of the Establishment in order to furnish themselves with an opportunity of inviting the candid and well inclined to go with them to their places of worship. Or does he mean to infer that error is methodism, and that it requires a miraculous power to be converted from it to the catholic Church? If he does, as he considers the catholic Church in no better a state, it would be a little paradoxical to say, error is converted to error.

But supposing a person were under those obligations mentioned by the Writer; had he been admitted into their Society; had he enjoyed the common privileges of it; had he been even connected with them for a series of years; may he not be allowed to retain and keep the sentiments which he at first imbibed, and which they professed? Must he veer about with every person, and with every party, and with every wind of doctrine?



doctrine? Is it not rather his duty to come out from among them? and to be separate from those who have separated themselves from the Church, of which they so long professed themselves members?

Since I knew the difference between good and evil, I embraced the tenets and doctrines of the Catholic and Apostolic Church. I retain them upon the maturest reflection. Conviction, conscience, and a desire to do good, excited me to become a Minister of it. The inculcation of its distinguishing doctrines is a matter of high and indispensable obligation. And, I hope, the "miraculous power" of interest, petty objections, or any thing else which my opponent holds forth, will never be able to convert me from them.

"The University of Cambridge," continues he, "perhaps, may say, that the right *door* into a Doctorship is not through Scotland." p. 18. My opponent, I hope, does not mean to deride the Scripture word; Quest. 22. p. 13. nor to degrade the Colleges in Scotland. But I will pass over the ambiguity of his phrase. He might wish to be informed that, a Degree in Divinity was conferred upon me, as an honorary reward, or mark of respect, for the Hebrew Work which I published, and upon which the Donors passed high encomiums. Before I was admitted to my other Degree in Divinity, I performed all the Exercises, and held all the disputations, required on such an occasion at CAMBRIDGE, having been many years a Member of that UNIVERSITY.

This

✓ This brief Reply to the foregoing questions proposed by my opponent, I trust will have its due effect upon the minds of the impartial, who may have been caught in the snare of his insinuating enquiries, and have been ready to believe his unfounded assertions. Let me intreat them to consider that questions are not proofs; neither are bold assertions facts, brought forth with a malevolent intention, under the obscure veil of a nameless Preface. By this mode of unfair and unmanly implication may not the best characters in Society suffer degradation; and the reputation of the innocent be materially blemished, from the pen of any invidious or designing calumniator, without being able to detect the fraud, or to receive personal satisfaction? Could I not, if I were so disposed, by following his example, injure him in the eyes of the world, and tarnish his reputation, as he has endeavoured to do mine? But I disapprove of the mode, as well as the spirit of such writings, as being unfair, illiberal, and contrary to the precepts of the Gospel.

I might appeal to my opponent, by asking him; if I, as a Minister of God, do faithfully discharge, to the public, the duties of my office to the utmost of my power; and if my conduct and character are moral, as he himself has testified; of what consequence is it, where I was born? Where I was educated? Or whether I have 50*l.* or 100*l.* per annum, as Minister of the Church?

But he begins to suspect his own sentiments, and apologizes: "Whatever errors\* the Dr. may find, "no doubt, he will make the greatest allowance for, "seeing that the writer is a Layman." For the errors of

Among his numerous errors, I now instance only the following: the judicious reader, I apprehend, will easily detect the remainder.

(1.) He appeals to the Scriptures, and yet denies the very language of them. To my second Question he replies thus; "While the Apostles were with Christ, they did not preach, "or officiate." p. 11. Does not this assertion contradict the words of the Evangelist in the answers to the 5th and 6th Questions? (see p. 6) which affirm that the Apostles were "called, ordained, and sent two and two to preach, heal sicknesses," &c. St. Mark declares, chap. vi. 12. "they went out, and preached that men should repent." The Return from their Mission, and also their Success in it, are related. Matt. xiv. 13. Mark vi. 30. Luke ix. 10. Is not this too plain to be misinterpreted by impartiality, or contradicted by the clear voice of truth? Upon what then are we to found our belief? Upon the rock and the test of ages? Or upon the biased and unstable opinions of a party?

(2.) "In the Old Testament," he says, "there is neither "the word Bishop, nor Bishopric, in any part of it; if "there is, let the Dr. give us chapter and verse." p. 13.

As he has, from his quotations, laid some claim to the Languages, I would wish him to observe the true translations; and not, when he cannot bring them to his purpose, take refuge by accusing the learned translators of art and design, and wrest the words to his own advantage. If he allows himself in that indulgence, the whole or any part of the Scriptures, which do not suit his design, he may

of misconstruction, misapplication, and too warm a party-zeal, I am willing to give him nearly all the latitude he requires; but those of calumination, malevolence, or pointed and personal defamation, I cannot

contradict without proof, by giving them the name of mistranslation; which is a short, but neither just nor forcible method of argumentation. I here refer him to the Septuagint Bible, where he may find the word Ἐπισκοπή Bishopric or Superintendency, in Psalm cix. ver. 8. And to the Vulgate Latin, where he may find *Episcopatum*.

He acknowledges, (p. 13.) that the Greek word Ἐπίσκοπος *Episcopus* should be translated BISHOP; and he says Ἐπίσκοποι *Episcopi*, in Acts xx. 28. was "artfully translated OVERSEERS." I refer him therefore, to Num. iv. 16. where he may find ELEAZAR Ἐπίσκοπος the BISHOP: and in the same verse Ἐπισκοπή, his Superintendency or Bishopric. And to Num. xxxi. 14. Ἐπίσκοποις, BISHOPS of the hosts. Judges ix. 28. Neh. xi. 9, 14. 2 Chron. xxxiv. 12, 17, &c.

Having thus, according to his request, given some of the chapters and verses, where the word *Episcopus*, or BISHOP, may be found, I would willingly attribute his positive assertion, and the mistakes in his Notes, p. 12. to his having overlooked the above, in his examination of the Scriptures.

(3.) "The Consecration of the Bread and Wine," says he, "is nothing more than a blessing asked, upon what we are going to receive, which every man has a right to do." p. 15.

Did the Methodists, formerly, thus degrade the Ordinance of Jesus Christ? I would gladly hope, the author



cannot so easily let go unnoticed; lest silence should be misconstrued into acquiescence, and acquiescence into guilt. I would then advise him, when he is disposed to write again, for the amusement of the  
 D public,

of this assertion is not a deputed, but an assumed, defender of them. Is the Sacrament of the Lord's Supper nothing but a common meal? Was it not instituted after Supper, as one reason to distinguish it from a common meal? And are we to suppose that every time a man eats bread and drinks wine, accompanied by a blessing asked upon the same, he partakes of the Body and Blood of Christ? Is not this taking away the foundation stone from the express ordinance of Christ himself? who declared it to be an ordinance in Remembrance of him. Luke xxii. 19. A shewing forth Christ's Death till he come? A Covenant? A feast upon a Sacrifice? &c. Matt. xxvii. 26—28. 1 Cor. xi. 26, 27. 1 Cor. xi. 25. Heb. xiii. 10.

(4.) He says (p. 15.) that "Heb. v. 4. has no reference " at all to the subject proposed," in Question 16, p. 10. But as he has offered no proof, I refer him to an authority which I hope he will not reject, the words of the late Rev. J. Wesley, A. M. who understood the text in the sense I have used it, in his Sermon on Heb. v. 4. addressed to his Preachers. "It does by no means follow, that ye are " commissioned to baptize, or to administer the Lord's " Supper. Ye never dreamed of this, for ten or twenty " years after ye began to preach. Ye did not then, like " Korah, Dathan, and Abiram, seek the Priesthood also. Ye " knew, No man taketh this honour to himself, but he that is " called of God, as was Aaron. O contain yourselves within " your own bounds." Armin. Mag. June, 1790.

public, to subscribe his own name, to follow the common mode of prefacing, and to avoid every contumelious expression, which men of discernment must view with contempt. Let him calmly consider the validity of the arguments which he intends to oppose; and not suffer too great a warmth of party-zeal to urge him to transgress the bounds of prudence, moderation, and truth: nor give way to vague, ill founded, and malicious reports of what never existed, as this may subject him to be called upon for proofs which he may not be able to substantiate. Let him not attempt by questions, or insinuations, to bias the minds of his readers against his opponent, by accusing him of bigotry—instability—ingratitude—and interestedness: thereby intending to lessen the weight of his arguments, in proportion as he means to increase the force of his own.

V But aspersing my character is not the whole of his design. His invectives are also directed against the Church of England, its Clergy, and its Appointments. He has procured assistance from the writings of Robinson, King, Mosheim, &c. He ridicules the Forms and Orders of the Church with marked bitterness, and with opprobrious language. But does he consider that, by such disingenuous conduct men are brought into uncertainty and perplexity; and being driven from the solid rock of Christianity, are tossed about with every breeze of innovation, till they doubt  
of

of every thing sacred, or drop into the vortex of irrecoverable delusion.\*

The ecclesiastical Establishment of this country has wisely appointed, in every parish in this kingdom, a Service, in which the holy Scriptures are read; the blessings of Creation, Providence, and Redemption are clearly and fully set forth; a dependence on God, and our just obligations to the Redeemer of the world, are therein inculcated; sanctification by the Spirit, and a preparation for eternal glory enforced. Had such means of information been withheld, can we imagine in what a state of superstitious idolatry we should have been found at this day? Or into what a condition of gross barbarism we might now have been plunged? If the people had been left to themselves without restraint, void of an established Form, is it presumptuous to suppose that Religion itself and the means of its support would have been neglected? The incidental abuse of this noble institution is no valid argument against its establishment. And, if the benefits derived from it are so great and numerous, is it not a duty which we owe to our children and to posterity, to transfer the same advantages

\* To change foundations, cast the frame anew,  
Is work for rebels, who base ends pursue;  
At once divine and human laws controul,  
And mend the parts by ruin of the whole.

DRYDEN,

tages to them which our forefathers willingly left and bequeathed to us. Numerous as the Members of the Church are, and with the influence they possess, if they felt and indulged that spirit of contempt and acrimony, which is too conspicuous in many of the Sectarists, might they not render themselves both disagreeable and unpleasant to them? What the effect of entrusting the power to their hands would be, I will not presume to predict. But to lessen the Clergy in the opinion of the people, exhibits a striking instance of depravity and ingratitude. Their mildness alone entitles them to respect from all the Sectaries. This feature in the character of the Superior Clergy needs not a sun beam to point it out.

In every religious institution or society, there must be an expence incurred for its propagation and support, and towards which every member of it, who has the means in his power, doth or ought to contribute his just and proportionate share, agreeable to and consistent with its laws and regulations; and why the Church of England should be envied for enjoying that privilege in common with others, its opposers would do well to consider.

May we not here be allowed to trace the motives which render men at this day so desirous to separate themselves from the Church, and to imbibe principles not only contrary to, but totally subversive of,  
the



the plain and clear doctrines of Christianity. Has she substituted a new standard of salvation? Or has she departed from the evangelical doctrines of Christ, substituting her own in their stead? No one, I hope, is so destitute of truth to affirm this. Is it then because her members walk unworthily, slighting the great evangelical Preceptor? If this be alledged by any as a cause of separation, let me intreat them to call in the calm voice of reason before they pronounce the decisive sentence; and to point out the Society where not one of its members walk unworthy of their profession. Even in the small circle of the twelve disciples, where Christ himself was their living example of imitation, there was found a covetous and traitorous Judas, an unbelieving Thomas, and a denying Peter. Would it not then be unfair to condemn the whole body, for the voluntary and unrestrainable acts of a few of its members? Can any sect or party whatever be accountable for the misconduct of individual members? If that cannot be done, then all professors in this respect stand upon the same level; and this cause, for separation, must be entirely abandoned.

It is impossible to determine what motives may induce some people to separate. A vain expectation that there exists among others a more apostolical worship than in the Church may influence a few; but  
we

V we shall not exceed the limits of truth and candour in pronouncing that, the systems of Sectaries are highly favourable to democracy; and that a separation may proceed from a natural propensity to wander astray, a wild and restless spirit of innovation, a chimerical notion of independence; disappointment, interest, and ambition; as they push men forward, and excite them to think more highly of themselves than they ought; and prompt them to forsake the old paths; in order to make themselves more conspicuously noticed; or to obtain a more extensive latitude for displaying some gift or talent which they may fancy themselves possessed of; or to give a scope to that forward temper which had led them to believe that a state of subordination is inconsistent with the happiness of mankind.



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